Introductory lecture
upon the duties of physicians to
each other. Delivered
Novem^r 2nd 1822

Gentlemen,

The duties of morality ~~are also of a positive~~ ~~nature and~~ extend to every situation, and relations and to all the circumstances of life. A Soldier upon his death bed at Ticonderoga during the re=-volutionary war, sent for his Colonel, and asked him, if he had done his duty as a Soldier "Yes said his Colonel, - and faithfully too". "Then (said he) I die satisfied". Every profession like that of a Soldier's, has its appropriate ~~and~~ ~~Specific and positive~~ and specific duties, which require to be made known, and enforced. This remark applies in a peculiar manner to the profession of Medicine. ~~As~~ Physicians may be just in private life, faithful ~~to their~~ patients, but deficient in all the duties they owe ~~their brethren~~ to each other.

Their

V Let it not be supposed Gentlemen, that I mean to assume the Office of a legislator upon this Occasion. I am alike unequal and indisposed to such an Undertaking. My only qualification to point out the Duties I have mentioned, is founded upon having been a Spectator for more than half a Century of the good effects of performing, and of the extensive evils of neglecting them.

~~The Design of the present Lecture is to point out those duties, and to suggest motives to~~

VI The Words of Dr Sydenham are an excellent lesson to physicians upon this Subject: "were a medicine offered to me (says this great & good man) that would cure all the diseases of the human body, upon condition that I should keep the Composition of it a Secret, I would refuse to accept of it."

their obligations to discharge those duties are founded upon the same authority as those which they owe to their God and their neighbors; but if this were not the case, they are imperiously called upon to perform them by the necessity of co-operation in study, of sympathy in labor, and of reciprocal aid and support, in order to exercise their profession with advantage to themselves, and to protect it from the prejudices and unkindness of the world. The design of the present lecture is to point out those duties, and to suggest motives for discharging them to practice. V

I The first duty, I shall mention that is incumbent upon physicians, is to communicate to each other all the knowledge they require by reading, or observation. In a profession in which much is required with so much difficulty, and in which its application is of so much importance, this duty cannot be omitted with increasing guilt in a greater or less degree. VI

cities and villages and in some parts of our country of whole Districts to meet weekly, monthly or quarterly for the purpose of informing each other of every thing new they had respectively met with in the course of their reading or practice. ~~Their~~ Such associations have existed in many parts of the world, and have always attended with great individual and public benefit.

II. ~~They~~ Physicians should exercise the strictest justice & candor towards each others professional characters: they should contradict all such calumnies as they know & believe to be ~~rash~~ without foundation, and where they are not satisfied that this is the case, they should inform each other of them, in order that ~~they~~ they may be refuted. ~~when~~ Where a brother has

erred in

~~The honor of which ~~ ~~and their~~ should always be ~~as dear to a~~ ~~considered as~~ ~~the physicians~~ protected and cherished by a physician with as much care as if it were his private property.

V ~~Should~~ which should always be considered as a part of our property, and

~~his~~ Opinions or practice, no advantage should be taken either of in order ~~them~~ to injure his reputation or business. This errors are probably the ~~the~~ errors of the profession. ~~We~~ By concealing ~~them~~ them ~~errors~~, we protect the honor of our profession, V. ~~therefore~~ ~~we promote~~ ~~protect the profession~~ we thereby ~~favor Obloquy, and thereby~~ ~~injure~~ promote our own interest, as well as that of ~~our~~ our ~~our~~ ~~pitiers~~ mistaken brother. ~~This~~ The truth of this remark was ~~was~~ obvious in this City in the year 1793. The publications which were intended to injure individual physicians only, affected the credit of the Science of medicine generally, to such a degree, that many people died without sending for a physician, or recovered by ~~this~~ trusting to Nature, or the common place remedies of their friends, or nurses. ~~Name this fact, we see that if~~ ~~moral considerations will not deter~~

1st. The first question to be determined under this head is, what qualifications in practitioners of physic should entitle them to be met in a sick room? I answer, a regular education in medicine without any regard to a medical title. But there are cases in which a consultation should not be objected to even with quacks, I mean where patients will not consent to dismiss them, and where the loss of life may be the consequence of not rescuing them out of their hands. This need not prevent our exposing their ignorance at other times, and doing every thing that lies in our power to obtain, and execute laws to expel them from the ranks of our profession.

~~and from exposing the ignorance of our~~ and errors ~~personal interest should have that effect, for~~ brethren, ~~let us avoid that~~ we cannot injure them, ~~Dont~~ without indirectly injuring ourselves.

III As ~~the~~ principal intercourse ~~of~~ physicians with each other is in consultations, I shall make a few remarks upon the conduct which should regulate them. V

2 In ~~these~~ all consultations ~~they~~ the aid of further medical advice is suggested either by the physician himself, or by the ~~friends~~ patients, or his friends. ~~The~~ In the former case, the physician has a right to name that person to assist him, whose principles & modes of practice accord most with his own, and in whose honor he has full confidence: In the latter case, a physician has a right to object to a consultation

with a person ~~whose~~ in whom those pre-
-requisites to harmony and success do
not take place: I consider this as One of
the prerogatives of a physician which should
never be surrendered either to the importu-
-nities or power of a patient, and where it
cannot be maintained, a physician should
retire and leave his patient to the consulting ~~the~~ physician
who ~~he~~ has been preferred. This is an act of
~~upon~~ reciprocal justice, and no blame should
be incurred by it on either side. The ill
consequences of ~~it~~ such a step (if any should
occur) will be far less, than a consultation,
or rather a controversy between two phy-
-sicians of ~~of~~ discordant opinions, and
modes of ~~pra~~ practice, and who are secretly

V Occupy the same rank in our principles and Conduct as Veracity and justice. Its importance will be greatly enhanced by attending to the serious Consequences of neglecting to practise it, for the =

hostile
~~confidently~~ to each other. —

by the preliminaries of a Consultation being
3: ~~a Consultation being appointed~~
thus settled, the next duty ~~we owe to~~ physicians
owe to each other is punctuality in ~~visiting~~ complying with
their engagements to visit their patients exactly at
the same time. In the common affairs of
life, punctuality in business, has been called a
minor ~~lesser~~ virtue, but in the practice of medicine
it is a virtue of ~~no small~~ the first magnitude, and should
= neglect ~~effects~~ of it ~~are~~ is often attended with the consequences of
= vices of the worst kind. ~~that is one of which~~
~~is the bane of life~~. Every ~~thing~~ time a physician vio=
=lates an engagement with one of his brethren,
he robs him of that which was not his
own, that is of minutes, or hours devoted to
successive appointments, and thereby detracts
from his reputation, as well as endanges

the lives of his patients. I am not singular in the ~~high rank~~ importance which I have attached to this virtue. A noble ~~man~~ statesman in England had so high a sense of the moral obligation of punctuality that he once said "Had I agreed to meet one of the poorest of my tenants at a certain hour in a remote wood, only for the purpose of playing pitch & pin, no consideration should induce me to disappoint him"! I have mentioned this anecdote in an address to the graduates in medicine in the year 1840, but it is so apt with good sense and justice that it cannot be mentioned too often, nor too deeply impressed upon the memory of a physician.

A fifth ~~second~~ duty which physicians owe to each other in consultations is <u>civility</u>. In their meetings

V Too much importance cannot be attached to them.. They are the Oil that causes the wheels of cultivated Society to move, not only without emitting ungrateful Sounds, but to send forth musical tones. The Absence of them, constitutes one of the greatest evils of human life. Incivility in all its forms is a real and positive injury.

"Small slights, Contempt, neglect, unmerited
with hate, says the poet
"Break up in number, what they want in
weight; and hence we ~~generally~~ often find
they are followed on the part of the persons
who is the subject of them, with Suspicion,
coldness, Unkindness, and finally with open
hostility and revenge. —

to consult together, ~~though~~ whether weekly, daily, or oftener, they should accost each other with the usual inquiries and ceremonies which ~~Custo~~ nature has dictated, & custom sanctioned among all the civilized nations in the world. They should part from each other in the same manner. Where ~~Ceremony~~ the usual forms of good breeding are ~~kept~~ practised, it will be difficult for any Unkind feeling to enter the human heart. ~~and Where they are not, the neglect of them is generally followed by open hostility.~~ I am the more disposed to urge the practice of civility in the intercourse of Physicians with each other from the recollection of the following instance ~~based on~~ of its ~~and~~ and odious ~~Dance unbridled, its~~ offensive nature. ~~and~~

~~Consequences in this city~~. Two physicians in this city were called to attend a patient at the same time. One of them met his brother practitioner every morning ~~with the usual in~~ for several days with the usual forms of respectful behaviour, and parted with him in the same manner. To these forms, no return was ever made. The physician who ~~was~~ was treated with this indignity, with difficulty assumed the same mode of behaviour, and for several weeks they met & parted daily without exchanging a word with other, except upon the subject of this patients disease. Not even a nod of the head indicated that they were ~~fellow~~ men. ~~on members of the same human family.~~ ~~One of~~ The physician

~~Lebanon~~ had 12 ~~relucant~~ reluctantly assumed
Who ~~appeared to be brought~~ ~~the~~ ~~[illegible]~~ these British manners,
remarked afterwards to One of his friends,
that this Conduct often reminded him of
two horses ~~[illegible]~~ remaining to this respective ~~stalls~~ and
adjoining stalls in a stable, after being ~~parted~~
seperated During the day, ~~and parting from each other~~
~~every morning after~~ without looking at any
thing but their food, ~~and parting receiving~~
~~their Collars the next morning~~, and parting
with each other the next morning without any other
feeling, ~~or regret~~ than that which arose
from having their manger and their rack.
[In the ~~Coldness and~~ insensibility of that physi=
=cian ~~[illegible]~~ ~~which was thus devoid of the~~
~~manners of a human being~~ to the social duties
which he owed to his brother practitioner,
there was no ~~Coldness to~~ insensibility to
the compensation he expected for his

Visits to his patient. It was to his heart, what the ~~re~~ rack and the manger are to the appe=tite of the horse. —

3 ~~In entering a sick room, the physician who was called first, should always precede the~~ The sick room of a patient should be ~~Consul~~ considered as common property to both physicians as soon as a Consulta=tion takes place. Neither of them in com=mon cases should ever enter it alone, ~~to~~ except with the consent or advice of his brother practitioner. The physician first called, should always precede the consulting ~~physician~~ in entering this patients room; — he should take the lead in asking questions relative to the patient's disease, and he should always deliver the prescriptions that are the results of the Consultation. No ~~prescriptions~~ remedy, not even

a simple Drink should be advised without the Concurrence of both physicians, and even a Question relative to an Article of food, should not be answered by either of them, without first obtaining by a whisper or otherwise, the Consent of the other. The physician who is first called, should always ~~proceed~~ follow the consulting physician in having a sick room, ~~but~~ and upon no account remain ~~in it~~ in it above Twelve ~~an~~ hours Service be required of him in which ~~does not require~~ the Attendance of both physicians is not necessary.

6 In deciding upon the medicines that are proper in the patients Case, great delicacy should be observed. Nothing like dictating should be practised by either party. ~~Even~~ Even age & ~~to~~ experience should not authorise the

the least departure from perfect equality and reciprocity in this part of Physicians intercourse with other. Remedies should be proposed rather in Questions, than by way of advice, and ~~where they do not accord with a physician's judgment they should be opposed with deli-~~ ~~cy~~, and where they are not far removed from what is deemed proper, they should be admitted, and where they are, they should be opposed with delicacy. ~~In this~~ These ~~actions~~ Duties are of much greater Consequences than is generally supposed, ~~&~~ for there is ~~nothing~~ no situation in which a physician feels himself more degraded than ~~to~~ when he is treated like an apothecary in a consultation.

There are several seperate Duties that belong exclusively to the Consulting physician. He should never visit the patient without

V visit each other when sick, until they are sent for. A physician when indisposed has ~~the same~~ an equal right to chuse the person to whom he shall commit the care of his life, ~~that~~ with a patient ear, and this can only be done by ~~giving an opport.~~ his brethren never obtruding ~~intrusive~~ ~~avoiding~~ ~~to tacitly to~~ visits, ~~to~~ ~~him~~ or prescriptions ~~for~~ upon him. Physicians should never

the physician who was first called, unless upon the occurrence of ~~some~~ an alarming symptom, and in the absence of the family physician from home. He should avoid the appearance of extraordinary solicitude, rapidity, or sympathy in the patients case; ~~he should not~~ and should ~~and~~ the remedies he has suggested become the successful ones in curing the disease, he should divide the credit of ~~it~~ them with ~~the phys~~ his brother physician, and ~~if the case should terminate fatally~~ he should assume an equal share of responsibility to the ~~p~~ patients friends, and the public, if ~~it should~~ the disease should have a fatal issue. We return to take notice

IV. That physicians should never charge any thing for their attendance upon each others families, while they continue to exercise a common profession. ~~Their~~ Their

The obligation to attend the families of physicians gratuitously, should cease as soon as they decline the practice of medicine, and devote themselves to other Occupations.

V In all cases in which a physician is called to a sudden indisposition, or ~~any~~ an accident in a family in which he does not statedly attend, he should prescribe for the patient affected with them, and afterwards resign him to the family physician without making a charge for his visit. He should moreover

~~Physicians should~~ attend the habitual patients of ~~their~~ his brethren, during their sickness, and absence from home, and surrender to them the profits of ~~their~~ his services, upon their return, or recovery. —

VI ~~Thos~~ In cases where a patient sends for a phy=sician who has been under the care of another ~~physician~~ whom he wishes to discharge, it will be improper to visit him unless the first physician be retained, or unless the con=sent of the physician who is discharged, be first obtained.

Services should be alike patriotic to their widows and children when they are left in reduced or very limited circumstances. V

~~Consent of the physician who is discharged, to first obtained.~~

VII Physicians should ~~Wherein~~ cooperate in all plans for advancing the ~~credit and~~ profits of the profession, by a sameness of charges for the same services, by an equal duration of credit, and by ~~the~~ assisting each other in collecting their fees & debts. It is a common thing for young physicians to consult old ones by letter for advice in rare and difficult cases. This should always be given ~~gratis~~ freely where the patients are poor, but where ~~this person~~ this is not the case, ~~the~~ those letters should always be accom=panied with a fee especially where the

I

Advice is asked at the request of the patient.
~~This~~ The Obligation of this duty in young
physicians to old Ones is enforced by the study
and labor that are required to answer letters
for medical Advice, by the time they Abstract
from ~~other~~ profitable business, and in ~~some~~ cases by
the fees received in this way ~~duty~~ ~~and both earned~~ ~~it~~ being the principal re=
=source of a physician in the evening of
his life.

VIII There remains to be mentioned but
~~Question tho, this the duty of physicians to live~~
~~in harmony with each other~~ One more
duty which physicians owe to each other,
~~The hear of a herculean~~ task, of herculean
~~has~~ labor, but we hear nothing of herculean
virtue, and yet that kind of virtue is
necessary to carry into effect the duty ~~that~~
I allude ~~to~~ and, that is, to live in harmony

with all the members of ~~our~~ their profession. I am aware of the obstacles to this duty, & that medical controversies, and medical hostilities are proverbial in ~~our~~ all countries. To what cause shall we attribute this problem in morals, that men who ~~are~~ should be united together by ~~the~~ mutual studies, ~~mutual~~ labors, and sufferings, and whose hearts ~~should~~ from their familiarity with sickness and distress should always be attuned to kind=ness and justice, should be so generally the secret, and so often the open enemies of each other? — ~~Even private friendships are scarcely known among them~~. It is true ~~two~~ or more of them ~~often~~ sometimes associate ~~frequent=ly~~ generally together, but it is ~~often~~ for the purposes

V In ~~two few~~ those rare instances in which there have been friendships between physicians it has been, (with a few exceptions) among those of them only who have lived at a distance from each other, or in cities so large as to prevent competition, or where they have been connected in business, or by the ties of consanguinity.

VI ~~Learning in which~~ The ~~Lawyers~~ Clergy, the law=yers, the merchants, military men, and mecha=nics of the same occupations live in harmony with with each other. The same remark applies to ~~same~~ ~~species of~~ brutes of the same species in every part parts of the world. —

of forming partnerships in consultations, or of attaching a powerful medical antagonist with more success, or to defend themselves from his insolence or injustice. ~~These~~ Friendships has nothing to do with these combinations. They are ~~[illegible]~~ merely defensive & offensive ~~[illegible]~~ alliances, and founded only in ~~[illegible]~~ interest, malice, or a principle of self preservation. The difficulty of solving the problem I have mentioned is much encreased by attending to the conduct of the members of other professions. ~~to each other.~~

~~lawyers deposit all their junkin~~ ~~The gentlemen of the bar~~ leave all their hostility to each other ~~at~~ ~~the bar~~, ~~at this~~, ~~Courts~~, ~~and~~ ~~live together like friends and gentlemen~~ ~~The friendly joke, the pleasant anecdote at they meet for the instruments for settling the business of their dockets, the friendly~~

~~But should we descend lower, and upon the gates of Tophet, we should find in the language of Milton, that even~~

"Devils with devils, firm concord held," to use the words of Milton, and thereby unite with all the intelligent and animated classes of creatures that have been mentioned, in reproaching physicians as the only instances of beings of the same nature, and of the same pursuits, being enemies to each other.

~~We~~ Other. I am aware that it may be said that there are records of the most in Biography disinterested and durable friendships subsisting between the individual members of the profession. This is true, but it has generally been where they have lived at a distance from each other, or in cities so large, as to prevent competition, or where they have been

in the history of man

Let him listen to the following account of the manner in which the dispute was carried on some centuries ago between a number of physicians, whether a Vein should be opened on the affected, or on the opposite side in a pleurisy. Such says Dupui was the rancor that this dispute inspired; that each party contended for their favorite practice as for their altars, and each deemed "their opponents worthy to expiate their errors by fire & faggot."

Let him ~~only~~ recollect further that Vesalius was driven from Paris into a foreign country, and Dr Harvey from ~~[illegible]~~ extensive & lucrative business in London immediately after their respective discoveries in anatomy and physiology by the hatred of their contemporary physicians, or

~~connected by business or the ties of consan-~~
~~-guinity.~~ Hatred has been divided ~~by the~~
into four different kinds as related to certain
professions or pursuits. They are ~~made~~ known by
the following viz: the Odium Theologicum,
latin epithets, ~~which I shall notice~~
the Odium politicum, the Odium philosophi-
-cum, and the Odium medicum. The
last I believe is the most intense of any
of them. If any one is disposed to doubt it,
let him read in modern times
~~it, look at~~ the controversies between the
College of Physicians, and the licentiates of the
city of London, - ~~looked~~ or the late publications
of John Bell and Dr. Gregory in Edinburgh,
~~and at~~ or the newspapers ~~of~~ the city of
Philadelphia in the year ~~1799~~ 1799. You
may form some judgement of the virulent
contents of the last, when I add, that

to the "Opening of the mouth of hell" ~~upon~~ ~~against one of the physicians of the city,~~ ~~and by a Clergyman~~ ~~for~~ of New England and ~~to~~ the effects they were intended ~~and calculated~~ to produce upon him, were afterwards com=pared by a Clergyman in New England to "a medical crucifixion". No controversies upon theological, political, or philological subjects ~~have~~ I believe have ever produced such strong and characteristic allusions to illustrate the force of malice, and particularly from the lips/=]

they were compared by a Clergyman in the Delaware state to the "Opening of the mouth of hell;" and the effects they were intended to produce ~~to~~ _____ but here I will stop the detail of the ferocious controversies of physicians, and proceed to analyze ~~that~~ the disposition ~~in the human mind~~ that produced them. ~~This~~ I shall begin by remarking that it is

~~to describe it. Allusions were borrowed for~~ ~~Uncharitable Allusions to illustrate the force~~ ~~that prompted such suffering, that how~~ ~~characteristic illustrations of malice,~~ ~~resembled in~~ and particularly from the lips of men accustomed ~~to the so~~ utter nothing but the mild and benevolent doctrines & precepts of the Gospel. —

Let us analyze ~~this~~ the ~~malignant~~ ~~that~~ Disposition ~~prompted~~ that ~~[illegible] suggested Allusions~~ controversies, and suggested the Allusions ~~borrow to illustrate and the Lords, to describe~~ that have been mentioned. It is

V ~~Constantly~~ operating constantly in attempts to detract from the business, or reputation of brother physicians. —

~~it~~ ~~It is~~ ~~[illegible]~~ of a compound nature, and consists of two passions ~~com~~ acting sometimes seperately, and again jointly in the human mind ~~& and~~ These are the love of money, & the love of fame; the former has been called the root of all evil. ~~It is the leprosy of the soul~~. The latter has produced public and private cruelty and injustice ~~and cruelty~~ in all ages and countries. It has subverted kingdoms, ~~and de~~ enslaved nations, and crimsoned ~~the~~ half the waters of our Globe with blood. These are its public evils. In private life it has ~~and set thousands~~ ~~consigned millions~~ ~~to of individuals to pine away their lives~~ ~~in~~ broken many millions of ~~individual~~ hearts. —— ~~But~~ Why should physicians above all other Classes of men be the depositaries of these ~~fell~~ baneful passions? ~~They are made of the same paste of flesh~~ to

the histories of men

that should adorn them with personal virtues, and defile them with professional vices?

~~The different tribes of Indians in our dispect living barbarist and pass their lives amidst the cries of butchered women & children, and yet they~~

live together in a constant exchange of kind offices. The problem is a difficult one; but I shall endeavour to solve it.

What is ~~there~~ in the Study and practice of Medicine that should render them friendly to the members of all other professions, and hostile, only to the members of their own? — ~~and~~ that should unite such op=posite qualities in their characters as to be angels in a sick room, and Gladiators ~~of~~ out of it? — Is it a habit ~~of dissecting dead bodies in early life~~ of insensibility contracted by dissecting dead bodies in early life, & increased afterwards by a familiarity with pain & ~~death~~ Distress? By no means. The different tribes of Indians in our Country dissect living bodies with their ~~tomahawks~~ instruments of Death, and pass their lives amidst the Cries of butched Women & Children, & yet they ~~yet they~~ live in harmony with each other? It is to be ascribed to ~~their living~~ they ~~life in India~~ more general prevalence of infidility, and a Contempt of the peaceful precepts of the Gospel by physicians ~~the army~~ by other men? — No — this is not the case. Lawyers and military gentlemen who are ~~perhaps~~ ~~more~~ equally indifferent to the truths and precepts of Revelation, ~~and~~

V the Clergy often meet in Conventions and Synods, and relax themselves from their labors in the ~~the~~ hospitable Society of their lay brethren. The lawyers ~~meet~~ meet often at the bar, and in the recess of their Courts, ~~meet~~ frequently at each other's tables. The merchants meet daily at ~~their~~ the Coffee houses, ~~and~~ or an exchange, and often at private and public ~~dinners~~ entertainments. Military men meet frequently on the same parade, and daily at the same mess. So closely are these gentlemen united, that they seldom speak of each other but as brothers, and it a fact not generally known in the history of that class of men in the British Army, when any one falls in battle, his cloathes, and ~~often~~ other effects when sold, bring double and treble their value, from a desire which each officer feels to possess something that shall constantly remind him of his departed brother. But the ~~social~~ beneficial effects of ~~the~~ social ~~and~~ & convivial intercourse ~~do to do~~ extend still further. The peaceful dispositions of the gregarious Animals appear

Man has been defined by the ancient Greeks to be a political, or social Animal. All his happiness, and most of his virtues are derived from his intercourse with his fellow creatures. It is from the constant operation of this social principle, that the Clergy, the lawyers the merchants, the military men and the Mechanics live in harmony with each other. Their professions and occupations are all gregarious, by which means they are associated necessarily in business, and ra=
=turally in convivial Society.

V in a great measure from their feeding ~~together~~ in the same pasture, or in the same stable, or under the same shed. This supposition is ~~derives a great force~~ still more probable by ~~from~~ the hostile dispositions of those animals to each other, and to all others, that feed above. Devils ~~that live in harmony with each other~~ it is true are not united by convivial ties. ~~but they are~~ Their harmony is derived wholly from their being gregarious. They tempt, they seduce, and they do mischief in companies: This is evident ~~from many parts of Scripture, and particularly~~ from the history of the two men that dwelt among the tombs in the country of the Gadarines. They were possessed not by ~~an obliterating~~ one but by a "legion" of devils.

V at the same table, ~~generally~~ and partake of a part of the flesh ~~of~~ of the same animal, of a ~~part~~ portion of the same loaf of bread, of vegetables cultivated in the same garden, and of wine expressed from the same grape, become the ~~subjects of~~ by a kind of physical affinity ~~blood~~ of blood, flesh ~~and~~ of flesh, and bone of ~~bone~~ bone ~~for several days or perhaps~~ of each other for days or perhaps weeks afterwards. This is not mere speculation. The sentiment is deeply founded in human nature as will appear from the following fact. Two gentlemen dined with a physician in London who told them many ~~wonderful~~ incredible stories of his extensive ~~and~~ business successful practice. On their way home, one of them took notice to the other of the improbability of the stories ~~they~~ had heard. "Stop - stop ~~said~~ (said his companion) let us wait 'till all his wine has passed out of our bodies before we abuse him!" But there ~~is~~ are ~~stops~~ others ~~a convivial table~~ of persons who sit down at ~~a~~ convivial table. Sources of ~~the~~ union, ~~of friendship~~ an antipathy -

The effects of convivial Society, or what Sir Thomas Brown calls "Commensality" require a more specific & particular consideration.

A Scotch Merchant formerly of this City after having lived many years at lodgings, took a house, and furnished it. Upon being asked the reason for changing his manner of living he said. "I have done it in order to entertain my Customers, for there is nothing that unites men to mean like eating & drinking together". The experience of all Nations, and even the institutions of the Jewish and Christian Religions, at once suggest, and establish the truth of this remark. Men who sit down

Coincidence of Opinion upon different Subjects, corresponding Anecdotes, and mutual good Offices in conveying the different Articles that cover the table, to each other, all conspire to produce a relationship of mind as well of body. Cold and depraved indeed must that heart be, that is not united with its Associates under such kind & attracting Circumstances. History furnishes us with an account of but one man who was capable of resisting them. This man add treachery, to insensibility and depravity, immediately after supping with a friend. His name and his Crime are recorded in the new testament.

V to have been in Daily use among the heathen Nations, that infected them with their Vices, for experience has proved that those Aliments are perfectly wholsome in similar Climates, & to persons in the same state of Society.

But convivial Society possesses ~~in~~ not only a ~~physical and moral~~ retrospective, but a prospective influence upon the ~~tempers~~ tempers of men. ~~acts likewise by a kind of~~ ~~Anticipation~~ moral ~~prospect~~ constant expectation where meetings for that purpose are faithfully attended, the ~~prospect~~ of them is calculated to ~~produce~~ prevent ~~Attended~~ sentiments and feelings of Unkindness to the persons with whom we are shortly to sit down at the same table, and whom we expect to address with the usual expressions of civility & respect.

This moral influence of Convivial Society is strongly illustrated under certain Circumstances, by its contrary effects. It was One of the Causes of the Corruption and Vices of the Children of Israel in their journey through the Wilderness, and it was probably to prevent its future and more extensive operation that Moses commanded the Jews to Abstain from Swine flesh, and Sundry Other Articles of Animal food which appear V

I have thus Gentlemen endeavoured to point out the Causes of the harmony ~~which~~ that subsists ~~betw~~ among the members of the different professions and occupations of men ~~in society~~ and which restrain within just and honourable bounds, the same passions for wealth and fame that produce the dissentions of physicians. I have likewise endeavoured to show ~~taken notice of~~ the influence of those Causes in promoting harmony among other classes of beings. In this attempt I hope I have discovered the true ~~Causes~~ & only Cause of the hostility of physicians to each Other

V disseminate the knowledge ~~and contents~~ of new publications, — of prevailing diseases, — of ~~difficult cases, p. 18~~ new remedies, and of obtaining the aid of multiplied experience in difficult cases, but they

~~hostility to each other~~ The ~~disease~~ evil I believe is not an incurable one. I shall proceed with great pleasure to suggest ~~Remedies proper~~ means for ~~remedying~~ destroying it. These are,

1 Frequent meetings for the purposes of medical conversation. This will be far more useful than meetings in Societies in which business is conducted agreeably to the forms of legislative bodies, and where that business consists chiefly in balloting for members, making or altering Bye laws, ~~and in~~ collecting fines, and settling treasurer's accounts. The advantages of such meetings for conversation ~~will~~ would be very great ~~as far as they~~ if they ~~embraced practical subjects, but a~~ only contributed to ~~diffusing~~ ~~sound medical objects knowledge, but they~~ will extend much further. They ~~will~~ will abstract the aliment that feeds an

V are sometimes excited by the dispersion of ~~public~~ questions upon what the french call "civil medicine" in public news papers; They will wear away the gloom, and asperity of temper which are often contracted by our familiarity with ~~V Lastly they will abstract the benevolent~~ the distresses of our patients, or by their impatience and injustice. both of which often discover them=
=selves in our conduct to our brethren; and lastly they will favour the explanation of a real, or imaginary offence that may have been given to a brother practitioner without leaving it to fester in ~~the~~ Mind =

inordinate and unjust love of money & fame, for they ~~promote a great deal of intimate~~ are both solitary vices. They will promote a more intimate acquaintance of physicians with each other than can be acquired in casual consultations, or interviews in a street or upon the great road. They will destroy those prejudices which ~~are naturally set to against~~ ~~[illegible]~~ They will wear away the gloom & asperity of temper which are often contracted by our familiarity with the distresses, or by the ingratitude and ~~the reckindness~~ injustice of our patients, both of which often discovers themselves in our conduct to our brethren; and they will ~~offend~~ ~~if any one~~ barrier the explanations of real or imaginary ~~be given by accident or design to a brother~~ offences that may have been given to a brother practitioner, ~~it may be explained, or attend~~ ~~fan~~ ~~[illegible]~~ ~~leaving it~~ ~~left~~ ~~to fester in the~~ his mind ~~and~~ until it ends in an incurable fore. These ~~and~~ meetings should be weekly in all cities and large towns, and monthly, or quarterly in all country places according to their extent.

that

V that a Number of Physicians ~~meeting~~,
~~and sitting down once to meet leaving this~~
leaving their professional habits & characters
at home, and ~~sitting~~ meeting & sitting down
as
at the same table once a month, or
as fellow citizens,
Oftener, ~~and looking back with delight upon~~
~~the classic grou~~ as friends, as Scholars, and
as Gentlemen, and looking back with delight
at the classic ground over which they
walked in early life, or rambling with
modern travellers over the native cities ~~of~~
and Countries of Religion and Science in the
Eastern World, or contemplating with a
philosophic and sympathizing eye the
folly of governments, the rage of parties,
the misery of nations, and the distresses of war,
and finally, suspending all public and private care in a
few glasses of Wine. Such convivial =

2dly: Let as much convivial intercourse be kept up between physicians as possible. ~~I know it is difficult for them to do this in their own houses~~ ~~They are more~~ from their own houses of ~~eating~~ their meals being more exposed to the calls of patients than any others, ~~they~~ it will be difficult for them to do this in their own houses without neglecting either their business or their company, for which reason they should associate occasionally on stated times ~~at a public or a private house and dine~~ or sup together ~~The latter will~~ at a public or private house. The latter should be preferred, from its being most favorable to amusement, and economy. — I can scarcely imagine a sight more agreeable ~~than that of a number of physicians meeting and sitting down to a~~

In such Societies they heart
never distrusts — nor asks if this
be joy." —

week, or once a month at the same table,
talking over the ~~pleasures labors~~, the folli=
=cies & the pleasures ~~and the Difficulties~~ of
the intervals between their meetings, comparing
their respective ~~hopes and disappointments~~ causes and Difficulties in their
practice, assisting each other by their advice
in rendering the labors of the profession easy & profitable,
and ~~changing~~ Removing every thing disagreeable in it
in a ~~few glasses of wine~~. Such convivial
societies have existed among physicians
in other Countries ~~of Europe~~ much to the
credit of ~~the Faculty of Medicine~~ our profession. They exis=
=ted occasionally and partially in this city
before the American Revolution. I can
recollect few events of my life with more
pleasure than the evenings I spent when
a young man in that kind of Company.
The advantages of such, ~~and~~ professional & convivial meetings
would be extensive in their Operation.

36

in the 1st place ~~to increase by~~ affording us ~~much pleasure~~. Much intellectual and moral pleasure. ~~The knowledge we desire from conversation is generally more practical and useful, and also more useful than that we acquire from books, and with more ease than~~ ~~and the~~ Knowledge! — peace! — friendship! — How much are included in those pregnant words! — and yet, all that is contained in them, ~~may~~ would be ours. —

2 They would encrease the profits of our profession by begetting more confidence in it, and thereby ~~to~~ induce sick people to send for us ~~more readily~~ ~~and~~ more generally, and to reward us more liberally for our services.

3 They would render the ~~profession~~ individual of the profession more reputable in the eyes of the public. ~~or instead of entering the lists of our patients like gladiators armed with the trophies of successful combat, or~~

V of interesting our patients, or the public in our professional prejudices & resentments, we should appear to them, as the deputies of Heaven, commissioned to guard the health and lives of our fellow citizens.

From the View that has been taken of the profession of Medicine, I should feel disposed publickly to acknowledge my Shame in being a member of it, did I not recollect that it has been exercised by Harvey, Sydenham, Boerhaave, Hoffmagill, Cullen and Heberden, who have conferred a dignity upon it by their splendid talents and virtues that can never be lessened by the follies or vices of any of its members.

~~resentment, we should carry with us~~ ~~be welcomed by~~
~~thoughts as the Angels of peace as light as of~~
~~health and life.~~ — We should ~~cease~~ ~~these~~ by these means
cease to be mere physicians, ~~but~~ and appear
as real men possessed of social ~~habits~~ virtues in
~~to them as~~ common with the rest of mankind. In-
-stead of prowling ~~like beasts~~ from a solitary
den every morning in quest of prey
furnished by ~~Divined from~~ the ~~painful~~ ~~diseases~~ sickness & pains of our
fellow creatures, we should converse
with the habits of general civility ~~& politeness~~ & kindness
acquired by social intercourse; and instead
~~contemning~~ ~~shunning~~ ~~of intercepting~~ our patients,
~~the like scenes of~~ ~~the trophies~~
~~to contemning~~ ~~by showing them~~
~~or the public~~ ~~covered with the trophies~~
~~like gladiators~~ ~~of resentment~~
~~with the history of our exploits~~
in our professional resentments and prejudices,
~~and zealous~~ we should appear ~~to~~ them as the
deputies of heaven commissioned to guard the
~~angels of peace,~~ ~~as well as of~~ health ~~life~~ lives
of our fellow citizens.

From the view that has been
given of the profession of medicine, I should

To the ~~illustrious~~ physicians whose names I have ~~named~~ mentioned, I feel myself impelled to rise from my Chair as a mark of my respect and affection for this Character. Illustrious benefactors of mankind! ——

Stollen, de a Rothergill

~~I was ever to be ashamed of it.~~

~~it or rather not to feel a consciousness~~

~~of ebriatica now~~ ~~upon it~~ ~~in reflecting that I have~~

~~the honor~~ ~~ashamed of it did I~~

~~no - gentlemen, - and yet I~~

say? ~~That upon reflection I feel disposed~~

~~dare not say I partake of this honor.~~

even in the humblest way

A Clergyman who visited Italy some years ago ~~[illegible]~~ for his health ~~and~~ and who ~~[illegible]~~ recollected in riding over the appian way, that on ~~that~~ very road the apostle Paul had been ~~led in~~ conducted a prisoner, and in Chains, by a guard of Soldiers to Rome, ~~[illegible]~~ suddenly got out of his carriage, and walked to the ~~remaining part of~~ end of his journey with his head uncovered. With equal reverence ~~[illegible]~~ I felt ~~disposed~~ myself ~~to ~~[illegible]~~ ~~illustrious~~ ~~person~~~~ impelled to rise from my Chair ~~would do~~ as a mark of my respect and affection for this character. ~~[illegible]~~ ~~do ~~[illegible]~~ ~~to this talents & virtues~~ ~~[illegible]~~ Illustrious benefactor of mankind! ~~[illegible]~~

~~have imparted a dignity to the profession~~ ~~of medicine that can never be defiled by~~ ~~the follies or vices of any of its members.~~ =

~~By~~ the Splendor of ~~Your~~ talents ~~your~~ and ~~virtues you~~ ~~have obtained every thing that~~ ~~the~~ ~~for~~ ~~may~~ ~~they~~ ~~and~~ ~~your~~ ~~is little, and by the~~ ~~better~~ ~~poverty of the latter,~~ ~~virtues you have~~ ~~they have~~ ~~cannot~~ ~~apologized for everything~~ vicious in ~~our profession~~ ~~Benefactors of~~ ~~mankind~~ ~~to be gone~~ ~~the profession of~~ ~~predecessors~~ Receive from ~~this~~ Distant part of the Globe, at ~~this~~ remote period of time, and from ~~this~~ temple of Science, the homage of our gratitude for your labors and examples, ~~and~~ both of which we shall endeavour to cherish, and ~~to~~ transmit with ~~and~~ increasing honor to the latest posterity.

Gentlemen! — Any time of life ~~particular~~ ~~me to look look beyond the largest of these or~~ ~~four years for~~ often reminds me that I must soon cease to be the tenant of the Chair I now occupy in this University. It is certain

I cannot hold it more than a few years, & it is possible the time may be much shorter. But were I sure, this would be the last introductory lecture I should ever deliver, my parting Advice to you ~~should~~ be, "treat all the members of your profession with justice, ~~kind~~ civility and brotherly kindness, and ~~keep up~~ cultivate medical and convivial intercourse with each other, as the means of peace and harmony, in every situation in which you may be placed, and in every part of your future lives."

Cath